

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 29.

Saturday, October 27, 1821.

Vol. 1.

For the Christian Repository.

No. XIII.

## TO THE SOCIETY OF FRIENDS.

THE fact that the Apostles practised and commanded water baptism, is too plain to be denied or doubted, Acts ii. 38. viii. 16. 38. and x. 48. Now, in this practice they either were, or were not mistaken. Let Amicus take which side he please, his system must fall. If he holds they were mistaken, he so far denies their inspiration, and contradicts the scripture which asserts that they were "filled with the Spirit—spoke as the Spirit gave them utterance," and were "led into all truth;" if he holds they were not mistaken, he admits the propriety of their practice, and thus gives up his whole argument. So far, therefore, as relates to the present argument it is a matter of comparative indifference which side he takes. It will however, puzzle any reader, not more penetrating than myself, to discover from his last, which side he intends to take.

He is pleased to say, "I have shown that the Apostles never baptized in the name of the Father, Son and Holy Ghost." If he has, I presume his readers have forgotten it. For my part, I must beg him to show it again, as it has entirely slipped my memory, if he has shown any such thing. The mere omission to record the form in full, no more proves that they did not follow their Lord's command, than the omission to mention circumcision for the 1400 years between Joshua and John the Baptist proves that this rite was not practised millions of times. We forget the conciseness of the sacred history. We might as well infer they did not "teach" their converts "all things whatsoever he had commanded them," because every lesson is not explicitly stated. But I ask any candid reader how he can understand Acts xix. 2, 3. upon any other principle? John's disciples say, "We have not so much as heard whether there be any Holy Ghost." And Paul said unto them, "Unto what then were ye baptized?" Does not this imply that the Holy Ghost was mentioned at baptism? After all, however, could Amicus prove that the Apostles never used the precise form mentioned by our Lord, (which he never can,) it would only prove, as some Christians hold, that that form is unessential to the validity of baptism: which would be nothing to his point, unless he could prove they did not practise baptism itself.

On this subject, Barclay has a droll conceit at which Amicus also seems to hint, that the Apostles did not baptize in consequence of their commission; but out of their own heads, from a mistaken notion of expediency practised John's baptism. The objection hardly deserves an answer. But in a former essay I proved from Acts xix. 5. that they rebaptized the disciples of John, of course they did not practise John's baptism; and I now refer the reader to Acts ii. 38. viii. 16. and x. 48. which show us in whose name and by whose authority they baptized. "Repent and be baptized in the name of Jesus Christ." "The Holy Ghost had as yet fallen on none of them, only they were baptized in the name of the Lord Jesus." "And he commanded them to be baptized in the name of the Lord," &c. Let the candid reader decide whether they did not baptize in the name and by the authority, and with especial regard to the commission of their Divine Master.

And here I close this subject, to renew the consideration of the Lord's Supper.

In my last, it was fully proved that our Lord instituted, the Apostles sanctioned, and the primitive Christians celebrated the Lord's Supper. How few objections can be brought against our sentiments by the most ingenious disputant, the reader has already seen; I shall not weary his patience by reviewing what he has answered as he read. It cannot have escaped notice how little attention Amicus has paid, both in his last and former Essays, to the argument drawn from 1 Cor. xi. 23. 30. He knew that it was not in the power of any honest man to answer it, and therefore he very cavalierly, tho very wisely, treats it with neglect. His manner of treating it reminds me of Paine's answer to the question whether such a person as Jesus Christ ever existed? "there is no ground either to believe or

disbelieve!" This is a very convenient way of getting over, when you cannot answer an argument. The fact that the Apostle Paul "delivered" and enjoined this ordinance on his Corinthian brethren, and that he did so in the name and by the authority of his Divine Lord, is as evident as any truth in Scripture.

Want of room prevented my making as many observations on this passage of Scripture as its importance deserved. Let me remark then,

1. The persons to whom this ordinance was "delivered,"—the Christians of Corinth. They were Gentile converts, far removed from Judea, the land of ceremonies; and therefore not likely to adopt such an ordinance without Apostolic influence, or a divine command.

2. The person who delivered it—the Apostle Paul. He was appointed the special Apostle of the Gentiles, and had the clearest views of the spirituality of the present dispensation, and the greatest fear of any thing like Jewish ceremonies. He therefore would have been the last one to deliver such an ordinance without the clearest signification of the will of Christ.

3. The time when the Saviour revealed it to him;—many years after the institution of the feast. If as you suppose, this ceremony was adopted by the Apostles and disciples from a mistaken interpretation of the last words of their dying Lord; is it supposeable, that our Lord, after seeing this abuse of his language, originating and perpetuating a "carnal rite" in his church, should repeat to the Apostle Paul, many years after, the very words which had led his brethren and the whole church astray! thus exposing him to fall into the same snare, and confirming the whole church in their gross error!! Yet this worse than absurdity you must hold, or admit that our Lord intended this ordinance should be observed.

4. Consider also the time when this Epistle was written, and the Apostle gave the ordinance this sanction, A. D. 60. Thus upon your supposition, the Apostle was left in a gross error for 20 years after his calling and commission; and the church deceived by the inspired servants of Christ for 27 years! Remember also, that this mistake was never corrected by this or any other Apostle, and the Bible has been left by Christ to come down to us in a way calculated to lead every humble conscientious follower of the Scriptures into the observance of a rite "inconsistent with the present dispensation!" He who will believe this, will believe any thing.

Here I rest the argument. On this broad ground, that the Saviour instituted, the Apostles sanctioned, and early Christians observed this ordinance, I am contented to rely. If Amicus can remove this, I will make no account of what follows. The above argument I wish Amicus to answer first, and then I will consent that the following considerations pass for nought.

I would now submit a few thoughts on the utility of the ordinances of Baptism and the Lord's Supper, leaving it to yourselves to estimate their value.

1. I appeal to every candid observer, if these ordinances do not honor Christ and his religion. They make religion visible. They exhibit Christ as an object of faith, hope, love, joy, gratitude and adoration. They testify to his Divinity, Incarnation and Sufferings. Baptism is a standing witness of the Trinity, original sin and regeneration; the Lord's Supper, of the doctrine of vicarious atonement and imputed righteousness. The one speaks volumes on the subject of Sanctification: the other on the subject of Justification. Both are memorials that "he came by water and blood, not by water only, but by water and blood" (1 John v. 6) If preaching glorifies Christ, then these ordinances glorify him, for they preach loudly to the humblest capacity. If a public profession honors Christ: and his religion, then these thus honor him, for they are a public profession. They are a visible, public testimonial of our faith in Christ, and entire dependence on him for salvation. If the observance of a festival to perpetuate the memory of some distinguished individual, is an honor to him, then the Lord's Supper honors Christ, as it was instituted for this very purpose to perpetuate the "remembrance" of his death. Surely then these ordinances must be useful.

2. They are profitable to Believers. Is it desirable

that Christians should know and believe the truth? These ordinances continually exhibit the most important truths. They help to preserve orthodoxy in regard to the fundamental doctrines of salvation, the Trinity, Divinity of Christ, Original Sin, Regeneration, Justification and Sanctification.——Is it desirable Christians should be separated from the world? "come out and be separate saith the Lord." These ordinances require them to come out from the world, to renounce the world and enlist on the Lord's side. Is it desirable Christians should be united and feel that they are one? These ordinances bring them into communion with each other. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread."

1. Cor. x. 16, 17. These ordinances then teach the Saints their unity in faith, hope, love, baptism, Lord and God, and thus cement them in brotherly love. "For by one spirit we have all been baptized into one body (that is made members of the same church) and have all been made to drink into one spirit." 1 cor. xii. 13. Here is an allusion to both the sacraments, teaching us that the design of both is to unite us in "one body," and obligate us to breathe and follow "one spirit."

Again; these ordinances are useful, inasmuch as they lay Christians under more sensible obligations to live a pious life. The peculiar garb worn by Amicus betokens him a Friend, and lays him under a powerful obligation to observe certain peculiarities of speech, manners and conduct, and exposes him to immediate detection, reproach and shame, if he act unbecomingly his profession. And there can be no doubt that a distinguishing mode of dress adopted by any church, will have a powerful influence in controlling the conduct of her members. So much so, that whenever a member of such a church falls from his duty, he immediately changes his garb, for one which does not remind him and others of his professional obligations. Now I am not finding fault with such practices; they have their use. But if these badges of profession are useful, upon the same principle Baptism and the Lord's Supper are useful. For these show who profess to be on the Lord's side, and who not. They lay those who observe them under obligations to live a corresponding life; and therefore expose the professors of religion, whenever they transgress, to instant reproach and shame from an ever-watchful world. And though their observance of these ordinances is not visible except in church, and there only at certain times; their professions are remembered by the world, and are a more powerful restraint than even modes of dress, as the latter only bind their honor and their interest, while the former bind their conscience under an oath, signature and seal. The main difference however is, that modes of dress are badges of human invention, Baptism and the Lord's supper, badges of Divine appointment. That these ordinances are badges of Christianity and bonds of duty is evident from many passages of Scripture. Gal. v. 3. "He that is circumcised is debtor to do the whole law." By parity of reasoning, he that is baptized is debtor to do the whole gospel, or is bound to be a Christian. Rom. vi. 3. "As many as have been baptized into Christ have been baptized into his death; we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." See also Col. ii. 11, 12. and Gal. iii. 27. Baptism then binds us to die unto sin, and to "walk in newness of life." Again; 1 Cor. x. 21. "Ye cannot drink the cup of the Lord and the cup of devils;"—ye cannot be partakers of the Lord's table and the table of devils; which plainly shows us that partaking at the "Lord's table" is a profession of Christianity, and obligates us to live separate from the world and the company of the wicked. Again; "This cup is the new-covenant in my blood," says the Lord Jesus, as he hands the symbols of that covenant to the believer. By which he virtually says, "if you are willing to enter into covenant with me, take this cup as a token and pledge of our mutual contract: I hereby promise to be your God, and you, if you accept it, promise to be one of my people." This cup is the sign of the cove-



nant between Christians and Christ. Every communicant, therefore, has entered into covenant with God, and is under the most solemn obligations to live a holy life. Now will any one be so unreasonable as to deny that such a solemn covenant with God will operate as a restraint upon professors of religion, and arm their conscience against sin? Who then can doubt such an ordinance is *useful*?

Again; they lead professors to *Self-examination*. "If thou believest with all thine heart, thou mayest" be baptized, said Philip to the Eunuch. Baptism therefore is a loud call to the candidate to examine whether he hath genuine faith in Christ. So in regard to the Lord's Supper; "Let a man examine himself and so eat of that bread and drink of that cup." 1 Cor. v. 7. "Christ our passover is sacrificed for us; therefore let us keep the feast not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." They thus urge us to a reformation of our lives, and a watchful inspection of our own hearts.

Since then these ordinances exhibit important truth, separate Christians from the world, promote union and communion in the body of Christ, lay professors under the strongest obligations to be holy, continually remind them of their duty, and lead to self-examination, watchfulness and reformation, and since they were appointed of God for all these purposes, why should we doubt their utility?

3. They are useful to the world. They are standing exhibitions to those who do not read the scriptures, and confirmation to those who do, that without the cleansing influence of the Holy Ghost, and an interest in the Blood of Christ, they cannot be saved. Baptism says to every unbaptized spectator, "you have not complied with one of the conditions of salvation," believe and be baptized." The Lord's supper says to every non-communicant, "you are outside of the visible Church, an alien from the commonwealth of Israel, a stranger and a foreigner, while Christians are fellow-citizens with the saints and of the household of God."

Thus these ordinances exhibit truth, convince of guilt, alarm the conscience, point to the path of duty, lead to prayer, in due time to a public profession of Christ, and thus onward to salvation. Thousands of sinners have been awakened at baptismal and communion seasons, and millions of Christians edified and comforted.

PAUL.

#### STATE OF RELIGION IN VERMONT.

The General Convention of Congregational and Presbyterian Ministers in Vermont held their annual meeting at Poultney on the 11th, 12th and 13th inst. when the Committee, appointed to take minutes of the state of religion from the narratives, presented the following Report.

The operations of divine grace awaken the liveliest interest in the heart of every Christian. By them the character of God is displayed, and the glories of our Immanuel are presented with powerful attractions. That Christ died for sinners—that his Church shall live—that many "who are ready to perish" shall eventually participate the joys of the heavenly world, are truths which we receive on the authority of divine revelation. Every passing year confirms the truth of the Scriptures, and enlivens the hopes of the people of God. The kingdom of the Redeemer is evidently progressing. The intelligence which has been communicated to the Convention during their present session, is animating to all who love the Lord Jesus Christ. It confirms our faith; it elevates our hopes, and encourages us to pray without ceasing "for the peace of Jerusalem." We would call upon our souls to bless the Lord for the displays of his mercy among the churches of our Convention. Some are, indeed, mourning in view of prevailing coldness and abounding iniquity; but upon others he has shed down his richest blessings, as the following statements show.

*Orange Association* reports an extensive revival in Wethersfield, where, at least, 100 are supposed to have experienced a saving change. Other towns present very encouraging appearances. In Strafford through the instrumentality of the Vt. Juvenile Missionary Society, a church of members has been gathered.

In *Rutland Association* many towns have been greatly refreshed from on high. Benson, Brandon, Sudbury and Tinmouth, each reckon

from 50 to 80 as subjects of the work. Hubbardston and Castleton, each compute the number from 30 to 50. In East and West Rutland, Wallingford and West Haven, revivals have prevailed. In some of these towns, not to mention others in which are encouraging appearances, the work appears to be only in its incipient stages; in others, it is now gloriously progressing with much to quicken and animate, and nothing to discourage.

Within the limits of *Addison Association*, the Holy Spirit has come down with mighty power, and many have been made glad with exceeding joy. The work commenced in Middlebury early in the Spring, and has extended to all the neighboring towns; in each of which it still progresses, and in some, with most encouraging hopes of still greater accessions to the cause of him who came to seek and to save that which was lost. Of those who say, what have we to do any more with idols, it is computed there are already, in Shoreham 130, in Cornwall 120, in Orwell 100, in Middlebury 70, in Bridport and Salisbury, each 50; in Whiting, New-Haven and Weybridge, each 30 or 40, in Addison, say 50. Revivals have also commenced in Hinesburg and Charlotte.

The Delegate from the North-Western Association brings glad tidings of great joy. In Jericho, 100 are numbered as hopeful subjects of divine grace, in Essex 75, in Westford 35, in Williston 20, in Richmond 15. In Bakersfield and Enosburg the efforts of the Vermont Juvenile Missionary Society have been greatly blessed; 100 in the former town, and 60 in the latter, are supposed to have experienced the sanctifying influences of the Holy Spirit. A work of grace has also commenced in Underhill and Milton.

Considering the influence, which is exerted on a community by those who possess the advantages of education, the Convention consider themselves bound to record, with the liveliest gratitude, the smiles of Divine Providence on Middlebury College. Fifteen or twenty of those who have cherished a hope, in Middlebury, are members of that flourishing seminary; and about two thirds of the whole number are deemed the subjects of the gracious operations of the Spirit.

While we notice the displays of Divine grace in so many Societies, and mourn over the numerous waste places within our bounds, we are encouraged to hope that God is preparing many young men to become heralds of salvation. We therefore fervently pray that our Education Societies may receive increasing support. The North-Western Branch has already about thirty individuals under its patronage. We hope that this, the Eastern and other Education Societies, in our State, will be furnished with the means of becoming greatly instrumental in providing our destitute churches with pastors after God's own heart, who shall feed them with knowledge and understanding.

Finally, while much of carelessness, error, and sin remain to be deplored in our borders, we would call upon you, beloved brethren, to unite your hearts with ours in praising the King of Zion for the deliverance he has wrought, for so many captives of sin; and for the gladness he has put into the hearts of his people, who have been hoping, praying, and waiting for the displays of his glory. Surely such undeserved favors demand our highest gratitude and loudest songs of praise. What encouragement have we to proceed in our holy warfare against the powers of darkness, in support of the institutions of religion. What encouragement to persevere in sowing good seed in every soil,—to be more fervent, constant and importunate in prayer—more abundant in labors, watchings, and acts of self denial. Let us desire and expect great things for our beloved Zion, and zealously en-

deavour to beautify, enlarge and defend the city of our solemnities; "so shall the righteousness therefore go forth as brightness, and the salvation thereof as a lamp that burneth."

#### Extract from the Sixteenth Report of the Bristol Tract Society.

Two benevolent individuals called one day on a person whom they solicited to become a subscriber to the Bible Society. "No, (he exclaimed with derision,) I will never give my money to extend the circulation of a book full of contradictions and lies." This language much affected them. They found, on enquiry, that he was a reader and admirer of the works of Paine, and that he had them in his house. Having a Tract with them, written in defence of Divine Revelation, they requested permission to leave it. As they laid it on the table, he looked with a smile of contempt on it. They then left him, in the hopes that he might be induced to peruse it. A short time afterwards, they ventured to call again, and were agreeably surprised to find a large Family Bible lying on the table where they placed the Tract. As soon as the man with whom they had formerly conversed came forward, he addressed them in the following manner: "Gentlemen, the Tract which you left with me, I have read; and am much obliged to you for it. By the blessing of God, it has gained a complete triumph in my mind over the writings of Paine. You shall witness the destruction of his trash." He then, with much earnestness, took the books and cast them into the fire. "So, (said he) may all blasphemous publications burn!"—Then turning to the bible, placing his hand on it, "This, (he exclaimed) was my father's; long has it been neglected; but now I will read it myself—I will teach my children to love it—I will recommend my neighbours to attend to its contents—and you shall have my name in the list of subscribers to your Society." How well adapted is this fact to promote the composition, and to encourage the circulation of Religious Tracts! "Cast thy bread upon the waters; for thou shall find it after many days!"

Extract from the "Narrative of the revival of religion, within the bounds of the Presbytery of Albany," drawn up by a committee of that body, and published by their order.

#### SCHENECTADY & UNION COLLEGE.

Your committee would now invite your attention, to the city of Schenectady, and Union College, situated there. In the third week of January, there was a very sudden death in the College. A member of the Senior class, in the full vigor of life, was suddenly removed. The alarm was very great; the call was loud, and sensibly heard and felt. There were prayer meetings held around the bier, which was placed in an officer's room. There for two days, did the students resort, from feelings of sorrowing sympathy; and there was the question proposed, "Suppose this call of God had been directed to you, were you ready to obey it?" The negative answer, was often carried back to the heart, by the holy spirit, and rendered productive of genuine convictions. Many, indeed, thought it was all fright! and would soon pass over. But the Lord's ways are not the ways of man, no, not of the most sanctified of men! A nine days wonder! was the common name given to the student's anxious distress. But nine days only augmented their misery, multiplied their convictions, and deepened their distress. The fright! if such it must be called, became more general. There was indeed a fright, a fear of death! But be it remembered, it was fear of death eternal! There was a strong desire of



life, but it was life eternal! There were many on the Lord's side, who believing that the spirit of the Lord was among us in his mighty operations, held prayer-meetings, and meetings for conference and personal address. Anxious meetings too were often held. The sinners danger and the sinner's duty were often and closely pressed; and some, at last began to rejoice, not that they had escaped an early grave, no! but that they had obtained an interest in him, who is the resurrection and the life; that they had received the Lord's Christ, and became the sons of God, through faith in his name. So powerful and rapid was this great work of God's grace, that in the third week of February, eleven, and in the first week of April between thirty and forty were rejoicing in hope of forgiveness! During the time of the awakening, it was discovered, that a few of those, under exercises of mind, had been so for a long time, but had concealed it, in their own hearts, until it became a common subject. Of all these, there is but one who seemed to have been a self-deceiver, and to have deceived others. The rest are giving good reason to believe, that their change was a real change. Seventeen joined themselves to the Presbyterian church, and six or seven to the Dutch church, and six or seven to the Episcopal church, and there are a few who have not joined themselves to any church. Several, who have been admitted to the first degree in the arts, have devoted themselves to the gospel ministry. The effect on college was visible and salutary. There seldom was a session of so much order, tranquility and industry. The subjects of the work, generally, acted on the principle, that they could not be fervent in spirit unless they were diligent in their business.

From the college, the awakening spread down into the city. And in February became very interesting. Its first appearances were among the females especially, who met weekly to pray. Their hearts were drawn out to God, most entirely and ardently. A few evening lectures, at private houses were blessed greatly. Many date their convictions from those meetings. The numbers began rapidly to increase. A private house would not hold the people. The academy room sufficed only for a few weeks; and before it was yet believed that the spirit of the Lord was moving on the hearts of sinners, the Presbyterian church was scarcely large enough to accommodate the Wednesday evening lecture. The church was destitute of a stated pastor, and help was obtained as it was found most practicable. The Lord was their great help!

Lectures were very much crowded; conference meetings, and meeting for prayer, and meetings for anxious sinners, were full, and solemn, and greatly blessed. Young and old, moral and profane, felt the benign influence. It was not confined to any one denomination; and be it remembered, to the glory of God's grace, that a great unity of feeling and action, pervaded the whole. There were scarcely any sectarian feelings, or divided views manifested, until the close of the whole work. It was a very silent, solemn, heart-felt operation; slow in progress, but blessed in result. Nearly three hundred, we trust, were powerfully converted to God. Of these, one hundred and forty-six were added to the Presbyterian church, about 11 or twelve to the Episcopalian, about one hundred and fifteen to the Dutch, and a considerable number to the Methodist church, who are generally holding on their way rejoicing. There has not one case of *hopeless declension* occurred in the Presbyterian church. Three of the young converts have died! one very tranquil, and two very triumphant. The awakening had to encounter great opposition, obstinacy and prejudice, slander and ignorance, suspicion and formality! Yet, still the Lord's

work prospered; and many were added every week to those who rejoiced in God, and had hope in Christ. There are twenty-nine adults baptized.

From Schenectady, as a centre, the work spread into the adjoining country. In a little region, about three miles west of the compact part of the city, the awakening broke out in May; and out of a population not exceeding one hundred and fifty, there were thirty-two hopefully converted to God in four weeks; but a little proselyting feeling killed the whole in a few days. The cotton factory too, about one mile south of the city, was blessed with a divine influence; twelve or fifteen were brought to rejoice in God there. In Watervliet too, from twenty to thirty rejoice in hope, and many others were deeply impressed; but a vital opposition to the work of grace there, was permitted to quench the spirit, and the work ceased in a single week. There are many, putting profession for piety, and the word and ordinances, for the power of God's holy spirit; virtually deny the doctrine of the new birth and oppose, with all the obstinacy of ignorance, the gracious operations of the Holy Ghost; not knowing what they do.

There are twenty-four churches, under the care of the presbytery; and the spirit of the Lord has been poured out upon twelve of these, and upon the College. The addition to the churches during this year, as reported to presbytery, amounted to nearly one thousand four hundred! Of these there have been three hundred and twenty-four adults baptized! Surely "the Lord has done great things for us, whereof we are glad."

#### RAIKES AND THE SOLDIER.

One day Robert Raikes, Esq. the justly renowned institutor of Sunday Schools, said, "as I was going to Church, I overtook a soldier just entering the church door; this was on a week day. As I passed him, I said it gave me pleasure to see that he was going to a place of divine worship. 'Ah,' said he, 'I may thank you for that.' 'Me! said I; 'why I don't know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you at the morning service, in this cathedral; and was one of your Sunday scholars. My father, when he left this city, took me into Berkshire, and put me apprentice to a shoemaker. I used often to think of you. At length, I went to London, and was there drawn to serve as a militia man, in the Westminster militia. I came to Gloucester last night, with a deserter, and I took the opportunity of coming this morning, to visit the old spot, and in the hope of once more seeing you.'

He then told me his name, and brought himself to my recollection by an interesting circumstance, which happened whilst he was at school. His father was a journeyman currier; a most vile profligate man. After the boy had been some time at school, he came one day and told me, that his father was wonderfully changed, and that he had left off going to the alehouse on Sunday. It happened soon after that I met the man in the street, and said to him: 'My friend, it gives me great pleasure to hear that you have left off going to the alehouse on Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said he, 'I may thank you for it.' 'Nay, said I, 'that is impossible: I do not recollect that I ever spoke to you before.' 'No, sir, said he; 'but the good instruction you give my boy, he brings home to me; and it is that, sir, which has induced me to reform my life.'

FROM THE LONDON METHODIST MAGAZINE.

The following interesting fact was related

at the last anniversary of the Manchester Methodist Tract Society, as having recently occurred in that place: A poor man had been unhappily led to disbelieve the Bible, and to "deny the Lord that bought him." When he had occasion to pass by the Methodist Chapel, he not unfrequently stopped, and expressed the most inveterate malignity against one of the ministers who officiated there. He had a pious daughter, whose mind was affected by the awful condition of her apostate but beloved parent. Filial love, under the direction of Christian piety, is ingenious in its expedients; and this young female procured a Tract adapted to her father's case. She placed it in a situation where it was likely to attract his notice, and then watched the result with trembling anxiety. He took it up, and began to examine it. She instantly retired into her closet, and falling down upon her knees, besought the Lord to render the perusal of it a means of his conversion. Her prayer was heard. Her father read; his attention became fixed—he sighed, he wept, he prayed; he made application for mercy to the Saviour whom he had insulted and blasphemed; he joined himself to the Methodist Society, and became exemplary in his life and conversation.

FROM THE NEW-HAVEN RELIGIOUS INTELLIGENCER.

In a town near New-Haven (Conn.) lately, three or four Christians spent most of the night in special prayer for some of their acquaintances. The next morning, three that were identified in their prayers, who till then were stupid, and who knew nothing of the concert, were under deep conviction. In another place, a man who had been for some time distressed for his sins, asked a Christian friend to pray for him. Do you wish me to pray all night for you? Yes, said the penitent. A young lady present agreed to join in the concert. The awakened sinner retired and tried to pray himself, but found no comfort. He went to bed, but he could not sleep. He got up and went to the barn and staid till morning in darkness. When the morning appeared he was almost in despair. As the sun arose he left the barn; there, said he, they have done praying, and I am lost forever. The moment he let go of this twig, on which he was depending, the Saviour received him and he went to his house rejoicing in hope.

#### FIRST DUTY OF NATURAL RELIGION.

A gentleman, who was afterwards, for many years, a clergyman, of distinguished acceptance in the Church of England, one day called upon Dr. James Foster, justly celebrated for his able statement of the Revelation, to converse with him upon scepticism which then oppressed his own mind. After the necessary introduction, he began to state his objections, when the doctor, with that benevolent gravity for which he was so distinguished, stopped him with this question, "Have you asked a solution of your difficulties from God this morning? Have you prayed to the Fountain of all light for information? Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity on the subject of revelation, while you are chargeable with the breach of the first duties of natural religion."

SIR RALPH ABERCROMBIE.

During the residence of this officer at the ancient seat of his family in Clarkmannanshire, his humility and christian deportment pointed him out as a proper person to fill the office of an Elder in his Parish Church. Being ordained, according to the rites of the Church of Scotland, when the solemn services were ended, he addressed the minister to the



following purpose:—"Sir, I have often been entrusted by my Sovereign with honorable and important commands in my profession as a soldier, and his Majesty has been pleased to reward my services with distinguished marks of his royal approbation; but to be the humble instrument of putting the tokens of my Saviour's dying love into the hands of the meanest of his followers, I conceive to be the highest honor I can receive on this side of heaven."

### CHRISTIAN REPOSITORY.

SATURDAY, October 27, 1821.

☞ We are requested to give notice that the box of clothing, &c. for the Elliot Mission closes on Tuesday next. Persons wishing to contribute, will please forward on or before that day. The ladies who are preparing it, tender their thanks to several of their country friends for their aid; and would be glad of further help.

On Thursday last, the flour market suddenly rose to *Eight Dollars* a barrel; and wheat to about \$1 50—Cause, said to be loss of crops in England, by reason of wet; together with the prospect of war between Russia and Turkey, and possibly England interfering. Some writers are of opinion, that the present is about the period when the universal wars, which are to precede the Millennium, are to commence, and continue until the year 2000.

The Bible Society of Delaware, held their annual meeting at New-Castle, on Tuesday the 16th inst.—the meeting was but thinly attended, those present, however, were apparently highly gratified with the success attendant on their efforts in the best of causes, during the past year, as exhibited in the Report of their Directors: Altho the distribution of the Holy Book, has been gradually increasing every year, they nevertheless feel that they have done but little, in comparison to what they ought, to what they might, and in comparison to what other bodies are doing—they have accordingly in their Report, (which will be shortly published,) enjoined it on their members to be doubly diligent in future.

### NEW-CASTLE PRESBYTERY, Sept. 1821.

THE Committee on the subject of Religious Newspapers, report, that having conversed with Mr. Robert Porter, in relation to his plans and wishes, with regard to his weekly publication, entitled the Christian Repository, have learned that he will enlarge this publication to nearly double its present size, without raising the price, provided that one thousand subscribers, in the whole, can be obtained.

The Committee recommend to the Presbytery to request Mr. Porter to send to each Minister of this Presbytery, not less than four Newspapers, accompanied with not less than four subscription papers, containing his plan of contemplated enlargement; and that he publish in said Newspaper, the following address:—

The Committee further recommend, that Presbytery enjoin upon each of its ministers, to read said address in the hearing of his congregation, on some Sabbath-day soon after the receipt of it, and that they with the aid of the Elders, procure as many subscribers as possible, to the above weekly publication.

*The Presbytery of New-Castle, to the Churches and People under their care.*

DEAR BRETHREN,

The Lord our God is now appearing in his glory to build up Zion. The promised Comforter is come in an unusual manner, and is convincing the world of sin and of righteousness, and of judgment. Never since the days of the immediate Apostles of our Lord Jesus, has his enlightening and renovating influences been so powerfully and extensively experienced—believers are excited every where to cry mightily to God—sinners are flying to Christ Jesus for Salvation—revivals of religion are experienced in many parts of Christendom—Bible societies, Tract societies, Bible classes and Sabbath schools, are fulfilments of an important ancient prophecy, that "the hearts of the Fathers shall be turned to their Children, and the hearts of Children to their Fathers."

Christians are sending the gospel to the Heathen—The Ministers of Christ are going into all the world and preaching the gospel to every creature.—They are translating the word of the Lord into all the languages of the earth, and putting it into the hands of every people and nation. Are not these the beginnings of the glorious days of the church which ancient prophets of the Lord have foretold? Will not you, Dear Brethren, feel interested in these glorious works of our Saviour? Will you not desire to witness their progress?

Will you barely witness them? Will you not perform your part in the glorious work of reforming this wicked world? Will you not be workers together with God, in bringing all people and nations to bow the knee to the peaceful and joyous reign of King Jesus?

That you may know these things, that you may behold the signs of the times, the Presbytery do affectionately and earnestly recommend to you the perusal of Religious Newspapers, the glad tidings which they bring will strengthen your faith and rejoice your hearts. The abundant facts which they proclaim to a guilty world, will shew you that our God is now, as he has ever been, a *Prayer hearing God*. That he is ever waiting to do great things for his church in general, and for any particular section, and for every individual of the church; but he must first be enquired of by his church. By hearing the success of others, you will be encouraged to imitate their example, and you will reap the same blessings—you will find by joyful experience, that "God hath never said to the seed of Jacob, seek ye me in vain."

O! you will cry mightily to God, in your closets, in your families and in praying societies, and will give him no rest, as he directs, till he hears your prayers, showers down his Spirit, and the churches and people, within our bounds, be raised from their *dead slumbers*, and we in our turn be able to rejoice the hearts of our brethren, in other parts, by publishing to them the glorious things which the Lord has done for our part of his Zion.

We would particularly recommend to your patronage and perusal a Religious Newspaper, lately commenced by our worthy Brother, Mr. Robert Porter of Wilmington. We would wish these papers to be subscribed for and read by every family within our bounds. The expenses of subscription, compared with the advantages which the souls of parents and children would derive, need not be mentioned, or come into your minds.

Dear Beloved Brethren be entreated to regard the foregoing address as the affectionate and earnest recommendation of your pastors in the Lord Jesus Christ.

### CHRISTIAN REPOSITORY.

The Christian Repository has now been in circulation six months. From the novelty of the experiment, and some doubts as to its ultimate success, the Editor did not feel authorized to risk the publication of a paper of a large size at once, lest thro want of patronage, and other circumstances the whole should fail, and the expense of a large establishment be lost. He is happy to state, however that the short experiment of half a year, has convinced him by the increased patronage, and the promised support of many respectable and influential men, that a paper of a serious character need not anticipate less favor than one of a political cast. In fact, whether the reader's object be novelty, historical information, intellectual or moral improvement, more is to be expected, at the present day, from a religious paper than from any other. The most joyful political events of the day are connected with religion; the greatest changes and most remarkable revolutions proceed from causes of a moral and spiritual kind. The most interesting circumstances, and those which, to the eye of the Christian and philanthropist, promise the most lasting and beneficial results, are those of which political papers, generally speaking, take but a cursory and reluctant notice. True, the character and contents of such publications are rapidly changing with the changes of the times. Every attentive observer must have remarked, and hailed with joy, the improvement visible in this respect. How much less profaneness, indecorum, scandal, party spirit, immorality and infidelity is retailed to poison the morals of the people than in former times. How much more of a moral and religious nature is now circulated!—some papers are still willing to show their old spirit by attacking Bible, Missionary and other religious societies, but their numbers are few, and are daily lessening for want of admirers.

These things proclaim a change in the times, as well as a change in public sentiment, and call for Papers exclusively devoted to religious information. A few years ago there was not a

religious weekly publication in the Union: Now they are found in almost every State, and in some States several exist and prosper.

The ready and wide circulation of the Repository has given the Editor peculiar pleasure—Reports from various quarters testify to its utility—the smallness of its size is the principal objection, and a wish for its enlargement seems to be pretty general. Its size is not yet below the patronage, but of its disproportion to the quantity of interesting matter, no one can be more sensible than himself, and in its enlargement no individual would be better pleased.

His object in this Address is to propose to his friends and patrons the enlargement of the paper, after the present year, provided the number of subscribers be sufficiently increased. Emolument is certainly not his object or expectation, but usefulness to his fellow beings—duty however requires a prudent regard to his own safety. Could 1000 subscribers be obtained, he could afford to double, or nearly double the present size, without increasing the price. Would the present patrons, therefore, exert their influence each to procure one or two subscribers more, the object might be accomplished with ease.

The Ministers and Church Officers, in the surrounding Churches, would confer a favor on the Editor, and perhaps advance the cause of active piety in their congregations; Presbyteries, Conferences and other public religious associations would promote the circulation of their Annual and occasional Reports, and spread information among their various constituents;—the members and friends of Bible, Missionary, and Tract Societies, and Sabbath Schools, would advance their respective objects; in short, the public generally, unless the Editor is much deceived, would reap extensive benefit, from the general circulation of a paper of this kind.

New Subscribers can begin with the 27th No. the first paper in the present six months; or with the commencement of the second year, at their option.

*Departed this life,---On Wednesday the 17th inst. at his late residence in New-Castle Hundred, Mr. ISAAC STIDHAM, long a respectable and useful member of society, descended from an ancient family, among the first settlers of these parts. His remains were deposited in the Episcopal burying ground in this town. He leaves an affectionate wife and a number of children to deplore their irreparable loss. He cannot return to you; but you shall go to him---trim your lamps, that you may be ready.*

\* Let this vain world engage no more:  
Behold the gaping tomb!  
It bids us seize the present hour:  
To-morrow death may come.\*

On Saturday last, at Elkton, Mr. CHARLES MUSGROVE, aged 22 years, after a few days severe illness. His remains were brought to this place, and interred in the Baptist burying ground, of which he had been several years a regular member. If instances of the precarious tenure on which we hold our existence were wanting, we have here a striking one. Behold this young man, just entering the world, as a candidate for its favors, anxious to settle himself in some permanent situation; leaving the place where he had been brought up, the companions of his childhood and ripper years, and especially "those with whom he had taken sweet counsel, in going up to the house of God," and going into the midst of strangers, flushed no doubt with hopes of success in business, and the prospect of seeing many good days in the land of the living!—A few short weeks since we saw Charles gay in youthful vigor pass along our streets—since, we have beheld his funeral slowly moving on to the place appointed for all men, followed by his sorrowing relatives and friends! But while ye indulge moderate grief, let it not be as those who are without hope—he is not dead, but sleeping, and shall rise at Gabriel's call.

\* Softly his fainting head he lay;  
Upon his Maker's breast;  
His Maker kissed his soul away,  
And laid his flesh to rest.\*